

Bethesda S. S. C. E.

I wish to tell the sisters of the S. S. C. E. about our comfort tops. We go to the clothing store and buy samples of clothing, just leave them the size and shape they are, arrange them nicely and sew them together for a comfort top. We pay four cents a pound for the samples and it takes about four pounds for a top. We sell them at seventy five cents, but if any one tries it don't begin at less than \$1.00. They are worth even more than this. They sell very readily. Our orders come in faster than we can fill them. We also have sold a number of catarrh inhalers bought of Dr. E. J. Worst. Have sold thirty-one of the Meyersdale Cook Books.

HATTIE KANAUER.

THE BEST LIFE

MRS. CLARA W. MILLER

The poet Longfellow said, "Life is the gift of God and is divine." The best life is the Christlike life. Jesus was a perfect citizen and our sinless model. When our hearts cling too closely to the dross of earth and we are prone to wander away from him, the gentle voice of Jesus speaks to us as it spoke to Peter long ago, "What is that to thee; follow thou me." The best life is one of entire consecration to Christ and complete surrender of self in glad obedience to his will. Christ will live in our souls and express himself in our thoughts. His light will be seen in our faces, his power will be manifest in our endeavors.

Christ is the Rock of Ages, and to cling to that Rock and to climb higher and yet higher into the very secret of his presence is to enjoy perfect peace and rest.

Young in his solemn "Night Thoughts," gives the true measure of life when he says, "That life is long which answers life's great end." And the world is eager to know what is this *best* life. In the fifteenth century in the convent of Mt. St. Agnes "The Imitation of Christ" was written by Thomas a Kempis. This little book sums up all that is best in the Christian's life and has moved the hearts of many nations. Elizabeth Stuart Phelps has described a beautiful soul in "The Singular Life." "The Christian" by Hall Caine, "The Mind of the Master" by Ian Maclaren, "How Christ came to Church" by Dr. Gordon, "In His Steps" by Chas. Sheldon, are the manifestations of deep spiritual thought. Edwin Markham, the California poet, has written of the better life and the uplifting of humanity. In his poem "The Man with the Hoe," he gives utterance to man's deplorable condition and cries for something better.

"O masters, lords and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing distorted and soul-quenched?
How will you ever straighten up this shape;
Touch it again with immortality;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes?"

The poets have sealed these ideals in verse and you can read them in the "Chambered

Nautilus" of Dr. Holmes, in Milton's "Paradise Lost" and Dante's "Camilla" and "Inferno," in "To Mary in Heaven" by Burns, and in Byron's comments on Shelly who, when dead and when his body was prepared for cremation, had a Bible nestled close to his cold heart.

Life is a mission, and to live that it may be of the greatest good to the greatest number Christ must abide in us. If we prepare for the Lord a worthy mansion he will come and dwell therein. It is a duty assigned by our heavenly Father that we help our fellow-men, and the best way to perform this is to live the best and noblest life possible. The world of God around us is glorious indeed, but more glorious is the world of God within such a soul. "The King's daughter is all glorious within, her clothing is of wrought gold," says the Psalmist.

An excellent virtue of the best life is faith—faith in God, in our fellow-men and in ourselves.

"Faith is the subtle chain
That binds us to the infinite; the voice
Of that deeper life within, which will remain,
And we can not crowd it hence."

There is a beautiful legend which says that the angel of the flowers—the one whose care it was to adorn the flowers—lay and slept beneath the shade of a rose bush. Awakening from his sweet repose, he whispered to the rose: "Ask what thou wilt, 'tis granted thee." The rose asked that yet another charm might be given her. The angel thot in silence and then he threw a veil of moss over the queen of the flowers, and a moss rose hung her beautiful head before him. If Christians, even the most Christlike, would ask for a new grace it may well be for faith. It brings to the soul a rich meed of consolation. It is like the evening star shining into our souls—shining all the more brightly the darker the night.

In the best life there is hope.

"Auspicious hope! in thy sweet gardens grow
Wreaths for each toil, a charm for every woe."

When faith, temperance, and the other celestial powers left the earth, says one of the ancient writers, hope was the only goddess that stayed behind. Why not gather all the happiness out of life that you can? Why not strive to cultivate the cheerful, hopeful disposition that will enable you to see the silver lining to every cloud?

Peter said, "Above all things have fervent love among yourselves." Not to have love is not to be a Christian. We must have love for God, for our fellow-men, and for all that is good and noble in the world. Christ was sinless; but he was so because he was absolutely full of love. Thomas a Kempis wrote, "Tho weary, love is not tired; tho alarmed, it is not confounded; tho pressed, it is not straightened; but as a lively flame and burning torch, it forces its way upwards, and securely passeth thro all."

Carlyle said there was no truer man in Europe than Burns the ploughman poet. It was because he loved everything—the mouse,

and the daisy, and all the things great and small that God had created.

In the best life the efforts are intelligently directed and the mind is cultivated. It ought to be a daily privilege for every Christian to look at least upon one good picture, hear a little good music, and commit to memory a few choice words from a worthy selection. The Hebrews, Greeks and Romans required their children to commit the best things known in their day and as nations they have never been excelled. We must be careful what we eat not only physically, but indeed both mentally and spiritually, for as Miss Kemble wrote:

"A sacred burden is this life ye bear;
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly,
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win."

He who lives the best life must possess the altruistic spirit. The best life is a soul saving life. It lifts up a fallen brother and offers a strong arm to the weak. It has been pointed out as a blemish on the immortal allegory of John Bunyan that the Pilgrim never did anything but save his own soul. It is an urgent necessity for us all to come out of ourselves. The moment we can recognize the fact that we have responsibilities and duties toward all with whom we come in contact, and toward the greater multitude whom we may never meet, but who are our Father's children as we are, then we shall be lifted into a condition to help the world. Only as we are in tune with heaven can we reach and bless those who are indifferent and need to be aroused, who are deaf to angelic melodies.

Wilt thou then, my sister, unbar thy life
and let him in—the Christ for thy inmost life?

Ashland, Ohio.

Our Young People

LOST OPPORTUNITIES

Jer. 8:20; Matt. 23:37-39; Heb. 12:17.

Topic for Oct. 15.

There is scarcely a subject that we can study without being led back to the thought that we are not our own nor do we own anything, but all is God's and we are but stewards to use for a little while the time and talent and money and strength and opportunity that he has given us.

Once we get the right point of view all the admonitions of scripture fall right into line with it. When we can say, "I Paul a prisoner of the Lord" we will see opportunities for service on every hand which were hidden from us before. The talent we were planning to use for our own pleasure we will consecrate to the kingdom; the money in our power we will use not for self but for the kingdom; the time which comes and goes like a dream we will hasten to redeem in useful service rather than in idleness or pleasure-seeking or in any evil way. This does not mean that one must give all his time to preaching and all his money to missions but it does mean that neither time nor money will be used for any but the very best purpose. It does mean that we will be careful not to harbor sins of mission as well as commission, and it does mean that we will deny ourselves and take up the cross and daily follow Christ in all things.

In speaking to a crowd of young men recently I